

the winds. " That which you cannot turn to good, so order that it be not very bad, for it is not possible for all things to be well, unless all men were good, which I think will not be yet these good many years." Still he clings to the ideal even in the eternal conflict with the real, and if he cannot rectify the world, as he would, he can solace his own mind, and mayhap teach the world by constructing, with the help of Plato, his own commonwealth.

Our author not merely exposes the tyranny and mis-government of absolute or would-be absolute kings; he attacks the class selfishness that cares nothing for the general welfare and makes a god of self-interest at the expense of the interest of the masses. Raphael, on the other hand, has an eye for the general interest, and would drastically reform the abuses that make the masses the victims of convention and selfishness. He would carry reform even the length of revolution, for Utopia involves nothing less than a clean sweep of every institution, every law, every abuse incompatible with the rights of man, as the citizen of a free State, founded on principles of justice and benevolence, not of mere tradition. He would, for instance, abolish war and standing armies ; would reform the criminal law, which by its fatuous severity engenders instead of lessening crime ; would introduce convict labour as a substitute for hanging ; would clear the lazy monks out of the monasteries and make them work ; would even place the family under strict State regulation ; would build beautiful, salubrious cities, and reduce the hours of labour; would substitute a happy, industrious, contented peasantry for a nation of beggars and criminals. He would, in particular, make short work of the agrarian evils—the practice of turning arable land into sheep-walks, the vicious system of enclosures which Parliament had vainly tried to remedy by statute—as so many expedients to impoverish and demoralise the people for the benefit of an oligarchy of wealth and greed. Curtailment of work, increase in the price of provisions, vagabondage, beggary, crime, deterioration of morals, are the abuses resulting from the covetousness of the few, who have a monopoly of the land and control the markets as they please. Unless this injustice be remedied, unless husbandry and cloth-making be restored, what folly to try to amend matters by excessive